A NEW
ADVENTURE
OF
TELEMACHUS.

By the AUTHOR of the DIALOGUE on BEAUTY, in the Manner of PLATO.

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MDCCXXXI.

PREFACE.

THE *following Piece ſprung from* The Adventures of TELEMACHUS, *in the ſame Manner as that celebrated Performance in the Epic Kind of Poeſy is engrafted on the* Odyſſy *of* HOMER. *It is needleſs to explain the Connection between the Fable of the* TELEMACHUS, *and this Continuation of it; or to de-*

ſcribe the Characters borrowed from thence, with which the Reader is preſumed to be well acquainted: It will be ſufficient to obſerve, that this Poetical Hiſtory is continued from the Departure of TELEMACHUS *from* Salentum, *at the End of the* Twenty Third *Book, according to the Diviſion made by the Author; for he himſelf left his Work divided into* Twenty Four Books, *in Imitation of* HOMER.

THERE is a remarkable Paſſage inſerted in the Edition printed at Paris, *by his near Relations, from the Original Manuſcript left by the Archbiſhop of* CAMBRAY, *which is not found in any of thoſe Editions which came out in his Life-time, unknown to him, and diſapproved by him. In this Authentic, tho' inconſiſtent Part of this noble Work, filled with the Praiſes and the Maxims of Liberty, this great and good Man has unhappily laid down a moſt certain Method of Religious Slavery, in the Advices he has introduced* MENTOR *giving to* IDOMENEUS, *with regard*

to

to the Differences of Opinion, between DIOPHANES *Prieſt of* JUPITER CONSERVATOR, *and* HELIODORUS *Prieſt of* APOLLO. *The Deſign of this new* Epiſode (*or* Adventure, *in the Language of this Writer) is to repreſent the Diſturbances raiſed in the Kingdom of* IDOMENEUS, *who is here ſuppoſed to have followed the Counſel of* MENTOR; *and to ſhew how theſe Diſturbances ceaſed, upon his changing his Conduct, by the Direction of a Contrary Oracle. Thus the Spreading this dangerous Advice is attempted to be obviated, in the ſame agreeable Manner it was firſt inſinuated, by repreſenting in the Lights of Poeſy the fatal Conſequences of a Prince's following it; and by painting out, under the feign'd* Heathen *Characters firſt introduced by Mr.* FENELON *himſelf, the fiery Spirit of* Popery, *and the different Temper of its Contrary. If this little Sketch, copied after ſo fine a Genius, does not afford an equal Entertainment to ſuch as taſte the Pleaſures of Invention and Colouring; it will at leaſt have the*

Advan-

Advantage to convey to the Minds of Men, a Leſſon of the utmoſt Importance to Mankind in general, and to the Nation of Great Britain *in particular.*

AS the Paſſage which occaſioned the following Piece, is in the Hands of very few Engliſh *Readers, the ſeveral Tranſlations already diſperſed having been done from the firſt* French *Editions, it is thought proper to be here inſerted.*

" IDOMENEUS —— repreſented to " MENTOR, that if he left him, he " ſhould be entirely at a Loſs how to " compoſe and regulate a Controverſy " that had juſt then ariſen, between " DIOPHANES Prieſt of JUPITER " CONSERVATOR, and HELIODO- " RUS Prieſt of APOLLO, upon the " Subject of Preſages, taken from the " Flight of Birds, and the Entrails of " Beaſts. MENTOR anſwers him thus: " Why ſhould You concern your-

" ſelf

" ſelf with Sacred Affairs? Leave
" the Deciſion of ſuch Queſtions, to
" the ETRURIANS, who are in Poſ-
" ſeſſion of the Traditions of the moſt
" Ancient Oracles, and are inſpired for
" this very Purpoſe, that They may be
" the Interpreters of the Gods. Em-
" ploy your Authority only to ſtifle
" theſe Diſputes in their very Birth.
" Shew neither Partiality nor Preju-
" dice. Content You yourſelf with
" the Office of ſupporting the De-
" ciſion, when it ſhall be made by O-
" thers. Remember, that a King ought
" to be Himſelf ſubject to Religion, and
" that he ought never to undertake
" to regulate it. Religion comes from
" the Gods, and is above all Kings.
" If Kings mix themſelves in Affairs of
" Religion; inſtead of protecting It,
" they put it into a State of Servitude.
" Kings are ſo powerful, and other Men
" ſo weak, that All will be in Danger
" of being changed and corrupted at the
" Pleaſure of Princes, if they once come
" to enter into Queſtions which regard
" Sacred Things. Do You, therefore,
" leave

" leave the Deciſion of all ſuch Que-
" ſtions, in its full Freedom, to the
" Friends of the Gods; and confine
" yourſelf to the Office of repreſſing
" and reſtraining, by your Power, thoſe
" who ſhall not obey their Judgment
" when once it ſhall have been pro-
" nounced.

A NEW ADVENTURE OF *TELEMACHUS.*

PAPER I. *

IDOMENEUS remained inconſolable after the Departure of his God-like Gueſts; and found no Relief in their Abſence from the Glory he had purchaſed by their friendly Aid. In vain he lifted his Eyes to the riſing Towers of *Salen-*

* This Piece was publiſhed firſt in the *London Journal*, in ſeveral Papers, in the Year 1724; the ſame Diviſion is therefore here preſerved.

tum, adorned with Trophies gained by the Sword of *Telemachus*; or turned them to the golden Proſpects of expanded Plains, taught to flouriſh by the Wiſdom of *Mentor*. He hears with Regret the Applauſe of crowded Theatres, celebrating his war-like Triumphs; and liſtens, undelighted, to the ruſtick Songs of the ſincere Swains, reciting in every Field or Mead, the humble Bleſſings of his yet peaceful Reign. Diſpleaſed with the vain Arts of diverting his nobler Care, he viſits the ſoft Retreats and ſolemn Shades, ſo lately graced with the Preſence of the Illuſtrious Strangers, and honoured with their frequent Converſe: The ſolemn Shades and ſoft Retreats renew in ſweet Remembrance, or reſtore in Slumbers, the pleaſing Form and Voice Divine of the concealed Goddeſs and the Heroic Youth.

WHILE thus retired in pleaſing Solitude, he mourns the Abſence of *Telemachus*, and meditates the ſacred Counſels of *Mentor*; *Diophanes* and *Heliodorus*, the Prieſts of *Jupiter* and *Apollo*, graced with the Enſigns of their Gods, the beamy Lightening and the Laurel Crown,

Crown, approach with unwelcome Debate the ſilent Receſs. Enflamed with pious Reſentments, and inſpired with Zeal to aſſert the Rights of injured Gods, They both claimed with equal Confidence the Protection of the impartial Monarch. The trembling Groves ſhook with a ſolemn Awe, and the liſtening Pines bent their Heads in ſign of Attention.

DIOPHANES, fond of Pre-eminence, and proud of the Title of *Supreme Interpreter* of the *Will* of *Jupiter*, claimed the ſole Honour of declaring the Decrees of Fate, and diſdained a Rival in the Skill of Augury. *Heliodorus*, adorned with every Art and every Gift of his inſpiring God, pretended to equal Knowledge in explaining the myſterious Senſe of Oracles. He drew Crowds of Worſhippers by the Power of his enchanting Lyre, and the Charms of his perſuaſive Eloquence: The Temples reſounding with ceaſeleſs Harmony, directed by his Hand or Voice, were filled with rich Clouds of Incenſe; and the loaded Altars glowed with frequent Hecatombs. The Hymns he made in Honour of *Apollo*, were repeated be-

neath every conſecrated Grove, and beſide every Fountain; and, convey'd by willing Echoes, filled the Vales and Thickets with his Name, and taught the Woods and Mountains to adore.

THE Band of Prieſts, over whom *Heliodorus* preſided, were inſtructed in theſe nobler Arts, and diſtinguiſhed by the Favour of the Muſes, from the mute Train who followed the greater and more flouriſhing Intereſts of *Diophanes*. This jealous Tribe had long obſerved, with ſecret Envy, the rich Offerings conſecrated to the vocal Shrines of *Phœbus*, and the numerous Throng of Votaries who frequented his Altars. They affected to pity the deluded Multitude, led aſtray by theſe enchanting Arts; and meanly wiſhed to ſuppreſs the ſacred Harmony, they deſpaired to imitate.

THE long-concealed Hatred between thoſe Religious Parties, by an unlucky Incident, was kindled into the fierceſt Contention, like a ſudden Flame. A *Temple* had been newly dedicated to *Apollo*, which ſeemed to rival that of *Jupiter*

Jupiter in Magnificence. Beneath the lofty Dome was ſeen ſtanding on a Pedeſtal of *Parian* Marble (on the Sides of which the Harp and Quiver, with all the Attributes of his Deity, were expreſſed in myſtick Sculpture) the ſprightly Figure of the youthful God, graſping in his Hand a Bow, unbended. On the vaulted Roof, the Pencil had laviſhed all its Art to diſplay in Colours (ſuch as *Jove* himſelf might view with Envy) the ſhining Hiſtory of his immortal Deeds; his Conqueſts, Loves and Triumphs. The *Python*, pierced with innumerable Shafts, lay extended in large Pourtraiture, and covered half the affrighted Dome. At a little Diſtance, a *River God*, with Signs of Grief and Wonder, lifted himſelf above the Subject Stream; his Hand forgot a while to pour the Silver Urn. Near the flowery Bank, a *Nymph* appeared, half encloſed with Rinde, and ſhooting into ſudden Leaves: ſhe ſeemed ſcarce reſtrained from Flight, and ſtruggling to break looſe from the bending Trunk. The conſcious Tree, yet trembling with Virgin Fears, offered from its yielding Boughs a Wreath of new-born *Laurel* to

the

the ſurpriſed Lover, who for this fairer Plant rejected the conſecrated *Oak* of *Dodona*, though worthy to bind the Brow of *Jupiter*. In the midſt was repreſented by the Prophetic Pencil the *Delphian Iſle*, conſecrated to Fame in future Days for its certain Oracles. The ſurrounding Seas were covered with Ships, ſailing towards it from different Ports; on the crowded Shore were ſeen the *Spartan* and *Athenian* Chiefs, arrived in ſolemn Embaſſy to enquire the Fate of *Greece*. The *Prieſteſs*, approaching the ſacred *Tripod*, ſhook the reſounding Grot; and glowing with the God, diſcloſed the glorious Field of *Marathon*, and the Naval Triumph of *Themiſtocles*. The grateful Cities erected Monuments of the promiſed Victories; and Inſcriptions, framed with *Attic* Elegance, recorded the Defeat of the preſumptuous *Perſian*, and the unerring Prediction of the *Delian God*.

This proud Structure, with its myſtic Ornaments and boaſtful Pourtraitures, was accuſed by *Diophanes*, as an Inſult on the Prorogative of *Jupiter*: *Helio-*

dorus

dorus with equal Zeal defended the Honours it aſcribed to *Apollo*; whilſt *Idomeneus*, mindful of the Inſtructions of *Mentor*, refuſed to decide the Claims of contending Deities. He commanded a Council of the moſt skilful *Augurs* of *Etruria* to be ſummoned; and left the Deciſion of this important Controverſy to thoſe authentic Interpreters of the Will of the Gods. By their Authority he hoped to put an End to the Religious Diſſenſions, which ſeemed to threaten the Diſturbance of his Government; and, raiſing his Sceptre towards the Skies, he made a ſolemn Vow, to employ his righteous Sword in deſtroying ſuch as ſhould refuſe to ſubmit to their Judgment, or preſume to diſpute their infallible Decrees. Pleaſed with this Princely Reſolution, the contending Prieſts with-drew; and ſeparating from each other, they conſulted apart with their Followers, aſſembled in ſecret Conclave, by what refined Artifices they might engage the *Etrurians* in their Intereſts.

MEAN while the Fame of the intended Council was ſpread through the City of *Salentum*,

Salentum, and excited the Curiosity of the Inhabitants. The ordinary Concerns of Life seemed suspended by the Expectation of so uncommon a Solemnity; and a new Set of Opinions and Passions, Factions and Interests, hitherto unknown, were warmly espoused by the Multitude. The Minds of the People were diverted from the plain Notions of Religion, which were more level to their Capacities, and amused with the vain Obscurities of the *Art* of *Augury*, which they did not comprehend; and their Judgments varied, as they happened to be influenced by their several Instructors. The Wisdom of Age, and the Inexperience of Youth, was alike engaged in the Chimerical Disputes raised about this *shadowy Science*; and the Matrons and Virgins were taught to tremble with pious Rage and Horror.

THE Kingdom of *Idomeneus*, so late the smiling Scene of Peace and Happiness, was now the Seat of Discord and Tumult; too easily improved by the crafty *Etrurians* into Religious Cruelty and Enthusiastic Rage. Thus when the rosy Morn appears, delighting the Earth and Heavens;

Heavens; if ſome malicious *Enchanter* wave his Wand, a Cloud conceals the purple Dawn, and the promiſed Day is defaced with Storms. Thus when the Vale of *Avernus* firſt exhaled the Stygian Vapour, the ſickening Flowers began to fade, the Silver Lake denied its Coolneſs, and the Foreſts ſhed their Verdure; the Flocks pined over the untaſted Herb, the melodious Birds dropped from the tainted Skies, and the delightful Region became an infernal Shade.

PAPER II.

N. B. *The* Author, *in this Part, (in which he has repreſented the Advice of* Mentor, *or of the* Archbiſhop *of* Cambray, *as put in Practice,) ſeems in moſt Particulars to have had in view the* Council *of* Trent. *Whoever reads it, will at leaſt be ſenſible of the Difference between living where a* Church *flouriſhes, which firſt makes abſolute* Decrees *for all Men to follow, and then enforces them by all the Puniſhments of this World; and living where a* Church *pretends to no ſuch* Privileges, *and is not armed with any ſuch Methods to abuſe and enſlave Mankind.*

THE Day appointed for the opening of the *Council* approached; and the City of *Salentum* was filled with Crowds from all Parts of *Heſperia*, led by Zeal, or Curioſity, to be preſent at the new Solemnity. The *Etrurians* were received by *Idomeneus* with uncommon Marks of Diſtinction,

ſtinction, and lodged in the Palaces of his Nobles, proud to entertain ſuch venerable Gueſts. The accompliſhed Courtiers employed the niceſt Addreſs in ſoftening the Rigour of their Integrity, and reconciling it to the Exigencies of the ſeveral Parties and Deſigns that were then flouriſhing amongſt them: Nor were the pleaſing Arts of Inſinuation practiſed in vain on Strangers, too eaſily dazled by the golden Charms of Courtly Grandeur.

At length the expected Morning dawned: The Ways were ſtrewed with mingled Boughs of Oak and Laurel, deſigned as Emblems of divided Zeal; and the ſolemn Train paſſed in Proceſſion to the Temple of *Jupiter*, where the Aſſemblies were held. Two hundred Chariots, graced with the Enſigns of Regal State, were aſſigned to the *Etrurians*: In each Chariot ſate aloft, conſpicuous to the gazing Crowd, the pompous Figure of a Soothſayer, or an Augur, enfolded with a cumbrous Weight of Veſtments, expreſſing in myſtick Colours the peculiar Tribe to which he belonged. Twice Fifty, arrayed in Scarlet and Azure, ad-

vanced in Pairs, diſputing the doubtful Right of Precedence: The Robe of ſanguine Hue diſtinguiſhed thoſe, who were inſtructed in the barbarous Skill of exploring the Entrails of bleeding Victims; the Sky-coloured Mantle was the proper Ornament of thoſe, who were ſagacious in obſerving the myſterious Flight or Voice of Birds. The Remainder, a motly Train, were learned in various Arts of Incantation, and ſhared the gainful Science of explaining Omens, Dreams and Prodigies. *Diophanes* and *Heliodorus*, with Ten of their Principal Followers, who were admitted to ſit in the Council with the numerous Band of *Etrurians*, cloſed the long Proceſſion.

THE Temple, unfolding its brazen Gates, receives them entring: Sublime on golden Seats, ranged in the Form of an Amphitheatre, they ſit beneath the ſhining Canopy of a ſpacious Dome, reſembling a Sky; and ſeem a *Senate* of *Gods*, preſcribing new Schemes of Worſhip to the adoring World.

IDOMENEUS,

IDOMENEUS, who honoured the Aſſembly with his Preſence, ſaluted the venerable Company with obſequious Majeſty; and addreſſed them with ſuch ſuperiour Sentiments of Heroick Zeal and Piety to the Immortal Gods, as ſeemed capable of infuſing a Love of Truth into the Minds of the moſt Ambitious, or teaching marble Statues to breathe Devotion. He concluded, imploring their Aſſiſtance in compoſing the Religious Diſſentions which divided his People, and bowing his Sceptre to the Earth, in ſign of Submiſſion to more than humane Authority. Theſe Honours paid to the Aſſembly, he prepared to deſcend the Throne; but was prevented by *Diophanes* and *Heliodorus*, ſtarting from their Seats with eager haſte, and preſenting at his Feet voluminous Rolls, filled with mutual Accuſations. Theſe the pious *King*, not without a ſevere Rebuke, gave with his own Hands to the Flames aſcending from the Altar; and, recommending Union to theſe Sons of Strife, he retired.

THE Summons read, and Liberty of Debate proclaimed, the ſacred Conſult began.

began. An ancient *Etrurian* firſt aroſe, and appeared a Pillar of Integrity. A ſecond, more ſoft and inſinuating, next prepared to diſplay the Power of Eloquence. His flowery Language paſſed over the Minds of the delighted Audience, like a refreſhing Gale, breathed from the fragrant Fields and Woods, and mingled with all the various Sweetneſs of the Spring. A Variety of Replies were heard, like the harmonious Contention of Echoes, ambitious to repeat the grateful Sounds. The pleaſed Aſſembly appeared calm and ſerene, like the ſmooth Ocean, reflecting the ſilver Light of Heaven, and enticing the ſimple Mariner: but ſoon the Skies were darkened, and the faithleſs Serenity diſappeared, the concealed Horrors of the Deep were diſcovered, and the credulous Veſſel too late perceived itſelf the Sport of the Waves and Winds.

THE Scene, ſo artfully repreſented, had been concerted between *Diophanes*, and [illegible] *Etrurians*; who, though void of better Knowledge, were accomplished in the fraudful Science of *Perſuaſion*.

Perſuaſion. The Reſt were a gloomy Tribe, devoted to the darkeſt Superſtition, which they were at once induſtrious to propagate and to conceal; profoundly ignorant, yet crafty; plain and ſimple in their Manner of Life, yet ſubtile, intreaguing and ambitious. The Fame of their ancient Skill in every kind of Myſtick Science, entitled them to a groundleſs Pre-eminence above the neighbouring Nations, who received from them, with blind Obedience, the moſt extravagant Schemes of Religious Abſurdity; and they were ſolicitous to preſerve and extend this Shadow of *Authority*, which ſubſiſted by the Ignorance of thoſe who ſubmitted to it.

DIOPHANES had not ſpared to repreſent, with the Fidelity he owed to the Supreme *Pontiff*, and the College of *Augurs*, who preſided over this Politic People, that their Power was endangered by the pleaſing Arts and popular Accompliſhments of *Heliodorus*, who ſeduced their Followers by the deluſive Charms of Virtue and Knowledge. His Enemies had the Malice to inſinuate, that he had been

been ſecretly inſtructed in the Philoſophy of *Greece*, which was held in Horrour by all ſober *Etrurians*; and he was ſuſpected to be a Deſpiſer of *Omens*, and to hold ſome peculiar Opinions of *Prodigies*. Theſe Conſiderations obliged the ſacred College to exert their Zeal in cruſhing the Author of ſuch dangerous Novelties, and in preventing the Progreſs of forbidden Arts and profane Philoſophy.

THERE were not wanting ſome few amongſt the *Etrurians* themſelves, who had ſome little Glimmerings of Knowledge; but theſe were rejected, as tainted Members, ſuſpected to betray the Intereſts of the Society; and none were deputed to ſit in the Council, who were not judged to be Proof againſt the dangerous Love of Truth, and capable of maintaining their Integrity againſt the ſtrongeſt Conviction.

THESE ſteddy Sons of *Etruria*, conſcious of the Truſt repoſed in them, continued a while ſedate and unanimous; but they were at length enflamed and divided by the ſkillful Oppoſition of *Heliodorus*.

Their

Their Unanimity, not reſulting from a Knowledge of Truth, but from a blind Engagement to maintain a Sett of obſcure and ambiguous Maxims of their Superſtition, little underſtood or conſidered by themſelves, was diſconcerted, by obliging them to explain themſelves upon a Variety of Queſtions, raiſed about theſe Points, and repreſented in different Lights. The various Colours of Thought, and the intricate Mazes of Reaſoning, which, ſo long as they had been concealed beneath the Night of Ignorance, were blended in a ſeeming Uniformity, when thus opening at once to their View, at the firſt Approach of Light, threw them into a ſudden Diverſity of Opinions, more wild and prepoſterous than can ariſe in the weakeſt Minds, when accuſtomed to the Search of Truth. It was not difficult for a few, who were skilful in Reaſoning, to miſlead a Multitude, thus bewildered in the Confuſion and Uncertainty, which attends the Dawn of Knowledge; and to animate them againſt each other, by pointing out their mutual Inconſiſtencies. The Ignorance and the Diſingenuity they betrayed, afforded an ample Revenge to the Lovers

of Virtue and Knowledge, though ſure to be oppreſſed by their Injuſtice. Their Violence and Malice was obvious to a common Obſerver; and, had a Philoſopher been preſent, the ſurpriſing Abſurdities they ſtarted every Moment, and the Labyrinth of Confuſion they were led into by the innocent Stratagems of Argument, had furniſhed a Scene of *Socratic* Mirth, more exquiſite than ever entertained the *Academy*. The *Gods*, whoſe Honour they vainly pretended to aſſert, beheld them with Deriſion; and *Olympus* ſhook with inceſſant Laughter.

THESE learned Diſputes, which had agreeably diverſified the different Days of the *Council*, were at Length determined by the ſecret Inſtructions diſpatched from *Etruria*. The deciſive Sentence heard, the Debate, which had produced ſuch an unſuſpected Multiplicity of Opinions, was cloſed in an Inſtant, and the former Face of Unanimity returned. New Refinements of *Etrurian* Superſtition received the general Aſſent; and Truth and Sincerity, diſguiſed under borrowed Names, were renounced with direful Impre-

precations. The lofty *Odes*, compoſed by *Heliodorus*, were forbidden to be ſung or recited; and Hymns of an ignoble Strain were preferred in the Temples. The vocal Groves and conſecrated Springs were ſilenced; even the innocent *Harp* was reformed, and the Number of its ſpeaking Strings reduced.

THE Decrees of the Council were engraven on Tables of Braſs, and depoſited in the Shrine of *Jupiter*; and twice in each revolving Century theſe Monumental Tables were ordered to be brought forth before the proſtrate People, and Publick Thanks returned to the God, who would doubtleſs have preſerved from Ruſt the precious Pledges.

THE Acts of the Council were confirmed by *Idomeneus*, and ſworn to by all the principal Men of his Kingdom. Many doubted in ſecret, ſo faithful were the ſilent Admonitions of their Reaſon; but all openly conformed, ſo prevalent was their Infirmity. The leaſt Violation of theſe righteous Acts was reſtrained by ſevere Laws; and a Tribunal erected, on

which *Diophanes* ſate, as Supreme Judge: But ſince Decency would not permit him to defile his pious Hands with Blood, the Honour of executing theſe ſanguinary Laws was reſerved to the obedient *Monarch*.

THUS Conſtraint in Religion ſupplied the Place of Perſuaſion; and the Temples were uſurped by Ignorance and Inſincerity. The Multitude were not ſolicitous to examine, whether the appointed Rites were approved by the Gods; and the Incenſe offered on the Altars was loathed by the more ſagacious Worſhippers. Truth and Piety thus baniſhed, Juſtice and Innocence, with every Virtue that contributes to the Happineſs of Society, retired: Liberty was rejected with Contempt, by a People poſſeſſed with Zeal for their own Oppreſſion; and Poverty and Miſery already began to be felt.

SUCH were the Fruits of an *Etrurian* Council, aſſembled to impoſe an *Arbitrary Scheme* of *Religion*, and armed with Civil Power to procure a forced Obedience to their Decrees.

PAPER

PAPER III.

THE Gods, aſſembled in the lofty Bowers of *Olympus*, beheld with Diſpleaſure the Temples of *Salentum* profaned; and gave it in Charge to the Winds to diſperſe the Clouds of Incenſe, wafted thence through the polluted Skies. They condemned the credulous Weakneſs of *Idomeneus*, in ſuffering himſelf to be ſo eaſily miſled by the treacherous *Etrurians*; and they murmured at the Counſels of *Minerva*, which ſeemed to favour the Religious Fraud. The Goddeſs of Wiſdom, conſcious of the Beauty and Harmony of her unfathomable Deſigns, remained ſilent: At length, the Father of the Gods, ſerenely ſmiling on his beauteous Daughter, thus diſcloſed her ſecret Purpoſe to the diſcontented Powers. "Let not the Inhabitants of theſe bliſsful Bowers any longer repine at injured Virtue, or behold with Pain the Triumphs of proſperous Impiety: Impiety ſhall be enſnared by Succeſs, and Virtue riſe more glorious from Oppreſſion.

It

It was agreeable to the myſterious Plan, framed for diſpenſing the pure Light of Religion, and diſpelling the Darkneſs that overſpreads the Earth, to manifeſt the hidden Fraud and Malice of the *Etrurians* in obtruding their impious Superſtitions, by arming them with the Power they ſo much covet; and to puniſh the Preſumption of *Idomeneus*, in ſupporting their unjuſt Pretentions, by ſubmitting his Sceptre to be the inglorious Inſtrument of the Cruelty of *Diophanes*. The Artifice employed by *Minerva*, in compaſſing theſe wiſe Ends, was juſt and innocent; nor was *Idomeneus* deceived but by himſelf. If he was counſelled to leave the Cauſe of Religion to the Friends of the Gods; he was not obliged to yield blindly to the groſs Deceits of Hypocriſy. If he was commanded to ſupport their Deciſions; it was not permitted to maintain them by Violence and Injuſtice. If the Regal Sceptre, ſo powerful in miſguiding the Minds of the People, always too obedient to its erring Motions, could not ſafely be employed in pointing out the invariable Truths of Religion; its Influence could not be leſs dangerous, when

when directed by the deſigning *Etrurians*. If he deſired to compoſe the Religious Debates which diſturbed his Government, theſe Debates muſt inevitably be encreaſed and perpetuated by Oppreſſion; nor can true Concord be maintained without Liberty. A Conformity of Errors, which is the monſtrous Birth of Ignorance and Inſincerity, may indeed be ſuſtained by Force or Fraud: but an Agreement in Truth, which can only be the Reſult of Knowledge and Integrity, cannot ſubſiſt but by a perfect Freedom of Mind; ſince Knowledge is obſtructed by every Reſtraint on Thought, and Integrity is endangered by every Biaſs on the Judgment. Thus it is evident, that the ungenerous Methods taken by *Idomeneus* to enſlave the Minds of his People, were owing to the Narrowneſs of his Underſtanding, uncapable of judging aright what would contribute to the Diſcovery and Advancement of Truth. But the favourable Goddeſs, who prepares new Inſtruction and new Glory for her *Telemachus*, condeſcends once more to employ the Heroic Youth in removing the Miſtakes of this unhappy Prince.

Let

Let not then the ſhining Synod of *Olympus* refuſe to approve her wiſe Conduct, or to concur in the glorious Deſign: It is a Task denied to preſumptuous Mortals, and reſerved for the Gods, to rectify the Diſorders of the Religious World."

THE Wiſdom of *Minerva* thus vindicated, and her great Deſign declared, Marks of Delight and Admiration were ſeen in every Celeſtial Countenance; and every propitious Power wiſhed to bear a Part in the Reſtauration of Religion. It was firſt determined to inſpire with new Zeal the diſperſed Followers of *Heliodorus*; and *Iris* was ſent from the ſuppliant Deities to demand the Harp of *Apollo*, which alone had Power to awaken in their Breaſts the ſacred Love of Harmony. Her purple Wing ſtreaked the Skies with redoubled Luſtre, as ſhe approached the God ſeated in his radiant Sphere; and, returning with the ſhaken Harp, ſhe diffuſed the melodious Sounds through the ethereal Regions, and touched with Tranſport the Hearts of Men and Gods. Admoniſhed by the trembling Strings, the Shepherds reſumed their neg-

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lected Reeds, and a Variety of ruſtick Inſtruments were heard beneath every ſpreading Beech, or conſecrated Oak. In every Glade was met a mingled Choir of ruddy Maids and Swains, adventurous to tread in myſtick Mazes the guilty Turf; and every Grove was taught to repeat the Name of *Phœbus*, ſo long diſuſed. Thus, after the Rigour of a long Winter, if the Breath of a whiſpering *Zephyr* awaken the genial Spring, a ſudden Verdure paints the Meads, the Trees are filled with opening Blooms, and the wild Harmony of Birds reſounds through the melodious Woods.

THE new Enthuſiaſm, thus beginning to infect the rural Shades, and to ſpread amongſt the ſimple Swains, was ſoon divulged by Fame: Some cenſured, others deſpiſed the dangerous Innovation; and all the wiſer ſort joyned in decrying the Ignorance and Preſumption of the reforming Ruſticks. *Diophanes*, confirmed in Power, and proudly exalted above the Fear of Oppoſition, overlooked the Attempts of ſuch puny Adverſaries; and his Cruelty was a while

ſuſpended by Contempt. The principal Followers of *Heliodorus*, who had ſubmitted to the Council, fearful of giving Umbrage to their new Leaders, and ſuſpected of retaining their former Opinions, refuſed to countenance the innocent Swains: and the Court of *Idomeneus* were too refined to be engaged by the Vanities of popular Superſtition.

HELIODORUS, when he found himſelf condemned by the Council, had ſought the peaceful Refuge of an obſcure Retirement. A Cave, formed by a native Rock, protected him from the Sun, and from the Showers; the Fields and Woods ſupplied Food; and the cryſtal Urn of a murmuring Spring miniſtred to his Thirſt and Slumbers. His Harp, unſtrung, graced the Trunk of a monumental Pine; and the mute Shades, guiltleſs of his Songs, protected the concealed Hermit, repining at inglorious Safety.

WHILST here he waſtes the Hours in fruitleſs Solitude, the Son of *Maia*, ſent by the Command of *Jove*, enters the

the ſilent Cell; and, declaring to him the Orders of the Gods, commits to his ſkilful Hand the Harp of *Apollo*. Raiſed from the moſſy Bed, he receives with Tranſport the golden Gift; and iſſuing from the ſecret Shade, like ſome fabled Heroe adorned with celeſtial Armour, he joins the ruſtick Crowd, and offers himſelf to be their Leader. The *Thracian Orpheus* was ſaluted by a leſs joyful Throng, when, returning from the relentleſs Realms of *Proſerpine*, he aſſembled the liſtening Foreſts, and ſoftened the pitying Rocks with his enchanting Lyre. *Diophanes*, alarmed by his celebrated Name, too late oppoſed the ſpreading Miſchief: The Multitudes, allured by his harmonious Strains, were deaf to the loudeſt Threats; nor could their Zeal be conquered by the Terror of inflicted Puniſhments.

A GENTLE Shepherd, ſkilful in the Melody of the Pipe, and diſtinguiſhed amongſt the rural Swains, was ſurpriſed in the treacherous Woods; like the Nightingale, betrayed by her Songs into the Snares of the cruel Fowler. In vain

did his Youth and Innocence, the Favours of the Muſes, and the Applauſes of the admiring Swains, the Tears of Parents, or the Vows of the faireſt Virgins, plead in his Defence. His unrelenting Fate was deplored in all the neighbouring Vales; the pitying Echoes repeated mournful Elegies in his Praiſe, and his Tomb was heaped with forbidden Flowers.

VARIOUS Examples of Severity were tried, with like Succeſs, on the perſecuted Train of *Phœbus*: Thoſe whom Fear reſtrained from following the inſpiring God, preferred their Vows in ſecret; and even ſuch as were not touched with the Love of Harmony, applauded the Conſtancy of the harmonious Band.

HELIODORUS, having thus reſtored the Honours of *Apollo*, and peopled the unfrequented Foreſts with his Worſhipers, when he could no longer be concealed in the defenceleſs Woods, retreated to the Fortreſſes built by *Idomeneus* on the Confines of the *Manducians*.

ans. Theſe Fortreſſes were held in Cuſtody by the *Spartan* Troops belonging to *Phalantus*; who, not regarding the Prohibition of the Council, continued to recite the *Pæans* they had learnt on the Banks of *Eurotas*, and to celebrate the Feſtivals of *Apollo* in their Country Manner; nor did they refuſe to protect his Prieſt, whom they received with Marks of the greateſt Veneration.

IDOMENEUS, reſenting this Indignity, and mindful of his Vow to ſupport the Authority of the Council, threatened to chaſtiſe the Inſolence of the *Spartans*, in ſupporting the Author of the Religious Tumults ſpread amongſt his deluded Subjects. *Diophanes* was not wanting to inflame his Princely Zeal, and implore his Aſſiſtance, againſt theſe formidable Enemies of the Gods; nor did he neglect to claim the promiſed Vengeance, due from his righteous Sword. *Philocles*, who, though prejudiced in favour of the *Etrurians*, had always oppoſed the raſh and violent Proceedings of this haughty Prieſt of *Jupiter*, inclined to more

more moderate Counſels. He repreſented to *Idomeneus*, that the *Manducians* would be alarmed at this new Violation of the Peace; that the *Grecian* Colonies would be obliged to defend the Fortreſſes entruſted to their Care; and the War ſo happily prevented by *Mentor*, would be kindled afreſh in *Heſperia*. *Idomeneus*, who had foreſeen theſe Difficulties, hoped to have prevented them by the Mediation of *Neſtor*, to whom he had made his Complaints of theſe diſorderly Troops; who, inſtead of preſerving the Peace between him and the *Manducians*, diſturbed his Government, and affronted the Laws and Religion of his Kingdom. The Meſſengers returned laden with Wreaths of Cypreſs, and related the mournful Exequies of this antient Oracle of Prudence; who, ſurviving ſo many Ages of Heroes, by whom he had been beloved and honoured, had at laſt expired, a friendleſs helpleſs old Man, amidſt a new Race of *Pylians*, who were Strangers to his glorious Deeds, and ignorant of his conſummate Wiſdom. Touched with the Loſs of his Heroic

Heroic Friend, and hopeleſs to extricate himſelf from the Perplexity of his Affairs, *Idomeneus* was filled with Grief and Uncertainty, and began to taſte the bitter Evils prepared for him by the *Etrurians*.

PAPER IV.

WHILST the Realms of *Idomeneus* were thus filled with tumultuous Fears, and ſavage Cruelties; and his Councils diſturbed by the ungoverned Rage of Superſtition, proudly ſeated in his Throne by the miſtaken Counſels of *Minerva*; *Ulyſſes*, by a more favourable Conduct of the Goddeſs, recovered the Poſſeſſion of *Ithaca*, and puniſhed the lawleſs Pretenders to his Queen and Sceptre. The widowed Iſle, which had languiſhed ſo many Years for his Return, already began to taſte the Bleſſings of his Government, and to reap the Fruits of his long Abſence; which was rewarded with a various Tribute of Wiſdom, collected from different Climates, Nations and Empires. The Happineſs of his People thus reſtored, he wiſely determined to confirm and ſecure it by foreign Alliances. *Idomeneus* was honoured with his

his firſt Embaſſy, ſent to renew their ancient Friendſhip, and to demand *Antiope* in Marriage for *Telemachus*. He received the welcome Propoſal with Joy: and, in a Moment, ceaſed to apprehend the Difficulties he had been engaged in. *Philocles* was ſent to congratulate *Ulyſſes* on the happy Concluſion of his glorious Adventures; and he was inſtructed to haſten the Return of the impatient Lover, a ſecond Time to reſtore Peace to *Salentum*, and to ſupport the Counſels of *Mentor* amongſt the Princes of *Heſperia*.

THE new Alliance was received with Pleaſure by the People, by whom the virtuous Son of *Ulyſſes* was highly eſteemed and honoured. The City of *Salentum* prepared all its Magnificence to grace the intended Nuptials; nor were the humble Fields and Meads leſs ambitious to diſplay their innocent Pride. In every chearful Green, the Names of *Telemachus* and *Antiope* were recited in Paſtoral Scenes, or woven with myſtick Flowers, copied with rude Imitation from the lofty Odes, the triumphal

Arches, and all the deathleſs Labours of the Academy, formed by the Genius of *Mentor*, and rewarded with the Bounty of *Idomeneus*.

DIOPHANES alone, amidſt the general Joy, was poſſeſſed with ſecret Jealouſy and gloomy Diſcontent: He feared a ſuperior Wiſdom might leſſen the Authority of his Counſels; and was leſs delighted with the promiſed Aid of *Telemachus*, than with the Abſence of *Philocles*, who had been an Obſtacle to his Deſigns. He foreſaw the ingenuous Virtue of *Philocles*, who had been honoured with the Friendſhip of *Mentor*, would engage *Telemachus* in his Sentiments; and he propoſed to ſtrengthen his own Party, by recalling *Protagoras* from Baniſhment. He was leagued in ſtrict Union with that perfidious Favourite, to whoſe fraudulent Deſigns he had often made Religion itſelf ſubſervient. Oracles had been forced to ſpeak by his Direction; and bleeding Victims had been taught to flatter him with falſe Aſſurances of Succeſs in the moſt pernicious Enterprizes. Now therefore, he ceaſed

ceaſed not Day and Night, to employ all his Zeal, and all his Intereſt, in favour of his exiled Aſſociate; and this, with ſuch Succeſs, that the Torrent of popular Inclination towards him, by Art and Management, grew in a little Time almoſt irreſiſtible. *Idomeneus*, ſurpriſed at the general Prepoſſeſſion in his Favour, complied, with much Reluctance; but the Addreſs of this artful Inmate, (ſo well practiſed in his Heart, and ſo dextrous in the Subtilties of Inſinuation,) ſoon removed the Remains of his Averſion. He ſeemed again confirmed in the Power he had before ſo much abuſed; and deſpiſed his Enemies, to whom he was once more become formidable. He only dreaded the Return of *Telemachus*, which he deſpaired to prevent; but the Gods, who delight in diſappointing impious Deſigns by ſeeming Succeſs, tempted his Hopes with a flattering Proſpect of diſſolving the Alliance he ſo juſtly feared.

A TEMPLE, ſacred to *Diana*, ſtood not far diſtant from *Salentum*, encloſed with a ſpacious Lawn, diverſified with

Grots and Fountains, ſhady Vales and Foreſts, the delightful Retreat of a ſelect Band of Virgins, all of Noble Birth, dedicated to the Service of the Temple, and trained up in Nymph-like Exerciſes, ſuitable to the Companions of the Goddeſs. Hither *Antiope* frequently reſorted, and graced the Troop of quivered Huntreſſes with her Preſence: Nor did the wounded Deer leſs boaſt her ſilver Shafts, than thoſe of *Diana*; nor were the cryſtal Streams leſs delighted to bathe her beauteous Limbs. In a ſhady Receſs, within the ſacred Incloſure, there lay, ſoftly reclined on a verdant Couch, the Figure of *Latona*, fainting as from a Mother's Pain, and ſmiling on two Infants more beautiful than the new-born Light. A Feſtival, annually celebrated in Honour of their Birth, was now deſigned to have been omitted, as interdicted by the *Etrurians*, had not an Oracle, diſcloſed to the Nymphs in ſecret, enjoyned the Obſervation of it. To remove the Fears of the timorous Troop, the Goddeſs engaged *Antiope* to aſſiſt at the forbidden Ceremony. The Nymph *Opis*, aſſuming the Form of *Theano*,

ano, the Daughter of *Merion*, the faireſt of the beauteous Train, and the moſt beloved by *Antiope*, entered her Apartment, unſuſpected in this familiar Shape; and declaring the Will of the Goddeſs, reſumed her yellow Wings, and marked the Skies with her golden Flight. The proſtrate Virgin, admiring the beauteous Meſſenger of *Diana*, acknowledged the Honour of the dread Command, and deſpiſed the Dangers attending Obedience.

And now the ſilver Creſcent held forth the ſacred Signal in the Skies, and the Nymphs were aſſembled in the conſcious Shade. An Altar, compoſed of Turf, and covered with rural Honours, was dedicated to *Latona*; and Wreaths of Flowers, new gathered, were offered to the Infant Deities. *Antiope*, graced with a Lute, ſofter than murmuring Gales or falling Waters, directed the contending Choirs; which divided the Attention of *Latona*, whilſt they recited, in alternate Hymns, the Praiſes of her beauteous Off-ſpring. Whilſt thus intent on the Midnight Feſtival, they inſpired the vocal Shades, and awakened the

the ſlumbering Echoes; the chaſte Receſs was violated by the profane Approach of an armed Band, and the awful Figure of *Diophanes* was ſeen to enter the ſhrieking Groves. The timorous Train left the unfiniſhed Rites; and diſperſing, like a Flock of Doves admoniſhed by the ſounding Wing or threatening Talons of the Hawk, took Refuge in the thickeſt Shades. *Antiope* alone remained undaunted: Her Preſence awed the invading Crew; and their Leader, not leſs ſurpriſed than if his fearful Eye had diſtinguiſhed the Goddeſs herſelf amidſt her Nymphs, withdrew, like a timorous Hunter, when beyond his Hopes he has encloſed in the Toils ſome nobler Prey.

THE Remainder of the guilty Night was ſpent in plotting with *Protagoras*, how he might with Security oppreſs her Innocence. Confirmed in well-concerted Wiles, he aſſails *Idomeneus* with the heart-wounding Accuſation; and laments the fatal Neceſſity he found himſelf under, of paſſing Sentence on the Royal Maid A well-diſſembled Zeal,

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tempered with mild Compoſure, ſaddened his Brow : Himſelf unmoved, he affects to excite and allay by Art, the various Paſſions of a King and a Father ; and ballances the Tenderneſſes of Humanity with the Authority of Laws and Religion. *Protagoras*, concluding the Reſentment of his injured Love would be ſufficient to prevent the Son of *Ulyſſes* from engaging in the Intereſts of *Idomeneus*, propoſed to elude the Sentence of *Diophanes*, by permitting *Antiope* to put herſelf under the Protection of *Diana*, and to remain amongſt the Virgin Train, who claimed the Privilege to be exempted from his Juriſdiction. *Idomeneus*, diſdaining to owe the Safety of his Daughter to an Artifice ſo mean, and ſo injurious to her Heroic Lover, determined to defend her Life and Honour, though at the Hazard of offending all the Gods. He repulſed, with Contempt, the hoary Inſolence of *Diophanes* ; who, in Revenge of his ſlighted Authority, diſplayed before the treacherous Shrines the Crime of the haughty Monarch ; and, by the Voice of a fallacious Oracle, deſtined *Antiope* to

to the cruel Altars. The madding Crowds, inflamed with Zeal, and drunk with the Terrors of avenging *Jove*, surround the Palace, and demand with loud Clamours the Virgin Sacrifice. *Idomeneus*, amazed at the Fury of the People, and terrified with the threatened Vengeance, recalls to his distracted Thoughts the Shores of *Crete*, and the Seas impurpled with his bleeding Son, whom he had devoted to *Neptune*. His rash Hand seems again to pierce the tender Youth, and with the lifted Dagger to upbraid the cruel Stars and Gods. The Image of *Antiope* expiring in the Temple, revives the forgotten Sorrows; and teaches him to curse afresh the fatal Vows, which must a second Time be expiated with the last precious Remains of his dearest Blood. He mourns his *Cretan* Realms, in vain deserted, if the same repeated Crimes must still pursue his unfortunate Retreat; if he must again be compelled, a wandering Fugitive, to abandon the hospitable Seats of *Hesperia*, and to found new Kingdoms in some distant Clime, secure not to be saddened with the Fate of his now extinguished

tinguiſhed Race. Alaſs! what new *Antiope* ſhall accompany him in this ſecond Flight, and with her fond Entreaties reconcile to Life the Soul of a Father, deprived of every Comfort, and embrued in the Blood of all his Children? The mournful Proſpect gave him up a while to Sorrows, and left him fainting beneath a gloomy Shade.

PROTAGORAS, willing to take Advantage of his Weakneſs, and fearing his Return of Vigour, choſe the preſent Moment to urge the Sacrifice; but cautious of his Reſentment, he intimated the dangerous Advice to *Diophanes* in ſuch an ambiguous Manner, as he might afterwards diſown. *Diophanes*, eaſily encouraged to Miſchief, and ſlow to guard againſt the wary Stateſman, blindly obeyed the enſnaring Meſſage. The Temple was already prepared to receive the beauteous Victim; and a ſelect Crew of furious Zealots was diſpatched to the Shrine of *Diana*, commanded and determined to bear away their trembling Prey, tho' embracing the Statue of the Goddeſs. The mournful Train, hurried

along with rude Diſorder, was already ſeen iſſuing from the conſecrated Shades, attended with a nobler Pomp of Graces, than thoſe which inhabit the *Idalian* Bowers. *Antiope*, advancing with undaunted Steps, drew the Attention of the gazing Crowds; whilſt, unperceived, the Navy of *Telemachus*, urged by labouring Gales, ſollicitous to preſerve their precious Charge, the publick Care of *Olympus*, entered with timely Speed the Harbour of *Salentum*. The Multitude, admoniſhed by the ſhouting Mariners, turned at once their Eyes, and beheld the Ocean covered with friendly Sails. The well known Heroe, ſaluted by joyful Acclamations from the impatient Shore, redoubles his Haſte: the prieſtly Band diſperſing, releaſe their Victim, yet trembling with doubtful Joy, and unbinding from her braided Treſſes the holy Garland, to reward her Deliverer.

At the ſame Time *Idomeneus*, recovered from the gloomy Trance, ſallies from the Gates of *Salentum*, no leſs ſwift to her Reſcue. The Tranſport of the

the meeting Heroes is diffused through the admiring Throng: They enter the City with tumultuous Triumph, and lead to the Temple of *Jupiter*, now deserted by the guilty Tribe. At the Entrance of the Temple, a prostrate Vestal, with Tears, demanded Justice against the impious *Diophanes*. She had in vain implored him to spare the Life of her Brother, whom he had condemned as a Follower of *Heliodorus*. The inexorable Judge, though unmoved at her Tears, was touched with her more prevailing Form. He appointed her to return at a convenient Hour; and conducting her to a guilty Alcove, he assailed her chaste Ears with loathsome Importunities; which, rejected with Scorn, concluded in lawless Force, though urged in vain. To silence her Clamours, the injured Vestal was dismissed with an empty Promise to save the Youth, whom his Orders had before consigned to the relentless Axe. Her Grief and Resentment of the cruel Treachery, long strove in secret with her Virgin Shame, and Dread of the powerful Oppressor; till at length the

Detection of the Oracle, which had been contrived by his Direction againſt the Life of *Antiope*, gave birth to her Revenge.

A JUST Enquiry diſcloſed in open Light a vaſt Variety of hypocritical Frauds and dark Impieties: The awful Secrets of *Etrurian* Craft were expoſed to the long deluded People; and their Veneration was changed into Contempt and Horrour. *Protagoras*, who had been engaged in theſe enormous Crimes, on the firſt Diſcovery, precipitated his Flight. *Diophanes*, leſs ingenuous, preſuming by the Sanctity of his lifted Brow, and the Pomp of his artful Eloquence, to elude the Puniſhment ſo juſtly due to him from his exaſperated Prince and bleeding Country, confided in the Remains of Authority he ſtill preſerved amongſt the more ſuperſtitious *Salentines*. His Guilt appearing more monſtrous, through the Veil of *Hypocriſy*, ſoon betrayed him to an open Condemnation; but *Idomeneus*, refuſing to ſtain the Sword of Juſtice, decreed him to the Infamy of *Exile*. Enriched with

with the Spoils of his deluded Votaries, and enjoying the angry Gods, he took Refuge amongſt the *Etrurians*, where his boaſted Treachery, not loſing its uſual Reward, was loved and cheriſhed, whilſt the *Traitor* himſelf was deſpiſed and abhorred.

PAPER V.

THE Detection of the enormous Impiety which had long tyrannized in the Temple of *Jupiter*, produced a new Face of Religion in *Salentum*: Virtue and Innocence, which had before been blaſted, as by an unkindly Seaſon, were now ſeen to flouriſh; and Truth, no longer obſcured, ſhined with a new Luſtre. The Decrees of the *Etrurian* Council were cancelled, and the forbidden Harmony was renewed in the vocal Groves and Temples. *Heliodorus* was reſtored to his ancient Honours; and his Followers, diſtinguiſhed by the Favour of the Prince, and endeared to the People by their undeſerved Sufferings, reaped the Fruits of their honeſt Zeal and Conſtancy.

THE principal Followers of *Diophanes*, who were involved in the Infamy of their Leader, and expoſed to the juſt Hatred of the People, retired with

with conſcious Shame and Fear. Such of them, as had been leſs diſtinguiſhed, ſilently deſerted the Cauſe they were aſhamed any longer to defend, and yet unwilling openly to condemn. As they apprehended (not without Cauſe) the Suſpicion of Inſincerity, and the Reproach of Inconſtancy, they affected to diſſemble the Change they were obliged to make; and paſſed by Stealth from Opinion to Opinion, by ſuch gradual Advances, as might deceive an undiſcerning Judgment: the fleeting Schemes of Thought, paſſing over their clouded Underſtanding, reſembling the Succeſſion of Colours in the Rainbow, ever varying, yet ever undiſtinguiſhable. As it had been their only Care to conform to the prevailing Notions, they ſcrupled not to appear in the Train of Truth, when dreſſed in the Ornaments ſo long uſurped by Error; but they ſtill remained inſenſible to her native Charms, and looked with Scorn and Envy on her ſincere Admirers. They even beheld with Pain the Brightneſs of thoſe unborrowed Glories, which they had before deſpiſed, when appearing to every

diſcerning Eye moſt amiable, in Diſtreſs ; and diſcovered, in their feigned Submiſſion, the Tokens of a ſettled Hatred and Contempt. They blamed the ſeeming Diſorder of her Triumph, which was guided by Liberty ; and regretted the ſtrict Regularity, which had been obſerved by the well diſciplined Band of Falſhood. They murmured at her uncertain Conduct ; and miſrepreſented all her Steps, as leading through untrodden Paths, impoſſible to be traced by the wandering Multitude. They much lamented the Confuſions that muſt attend them in the Purſuit of a Guide, ſo often concealing herſelf from her Followers ; and they ceaſed not to urge the Neceſſity of preventing thoſe Confuſions, by the approved Methods which had heretofore preſerved them unanimous in Error.

THIS plauſible Pretext was too eaſily admitted by the leſs judicious Lovers of Truth, who were diffident of her native Strength, and preſumptuouſly officious to arm her with the borrowed Aid ſhe diſdains. They fondly imagined the violent

violent Methods which had been practiſed againſt her, might be no leſs ſucceſsfully employ'd in her Defence: not conſidering, that Force is not only diſhonourable, but injurious to her in the Event; and that ſhe is debarred from the Means of revealing herſelf to ſuch as are deprived of Liberty: the Judgment, when reſtrained in its Determinations, being no leſs incapable of being duly ſwayed by Evidence, than a Ballance, not ſuffered to play freely, is diſabled to diſcover the Proportions of different Weights.

THE various Schemes of mutual Oppreſſion, advanced by the miſguided Friends and the concealed Enemies of Truth, in conſequence of theſe narrow Maxims, ranged the credulous Multitude who eſpouſed them into ſeperate Tribes, and laid the Foundation of future Diviſions. *Idomeneus*, obſerving the Seeds of Strife ſo plentifully ſpringing up, and infecting the Fields with their Contagion, determined, like a prudent Husbandman, to extirpate the growing Miſchief: but he was conſcious that he wanted Skill to diſtinguiſh the different Product of this mingled Harveſt; and he feared a ſecond

Time to entruſt in furious Hands the deſtructive Scythe, which might again be miſemployed in mowing down the wholſome Herbs and Flowers, and taught to ſpare the noxious Weeds.

PERPLEXED with theſe Cares, and pondering in his Mind the different *Schemes* of Religion claiming the Sanction of his Authority, he imparted his Doubts to *Telemachus* and *Philocles*, and demanded their Advice. *Telemachus*, modeſtly declining to offer his own Opinion, choſe rather to relate a Converſation he had with *Thermoſiris*, when reduced to the Condition of a ſimple Shepherd in the Deſerts of *Oaſis*. This unambitious Prieſt of *Apollo*, leaving the magnificent Shrines of *Memphis*, was retired to a little Temple, ſituated in an unfrequented Foreſt, where he might enjoy unenvied the deſirable Liberty of Contemplating, and communicating to the ingenuous Swains the Fruits of his Contemplations; a Liberty long ſince baniſhed by the Jealouſy of Superſtition from the more wealthy and populous Parts of *Egypt*. "O *Telemachus*, ſaid he, when you ſhall again be reſtored to *Ithaca*, and that Paſtoral Crook, now honour-

honoured by your noble Hand, ſhall be exchanged for a Regal Sceptre, may your Gratitude to the immortal Powers he expreſſed, in reviving the antient Simplicity of Religion!" As I preſſed him to direct me in ſo difficult an Undertaking, he replied, (with a Smile of Wonder at the fancied Difficulty,) "The Task is eaſy to diſcover ſacred Truth, obvious as the Light, and inviting the Search; perpetually diffuſing its Beams throughout the intellectual World, and impoſſible to be excluded without the united Efforts of Force and Fraud, pretending to be employed in its Defence. But the different Methods of propagating Truth, I cannot better illuſtrate and explain to you, than by giving you a Sketch of the mythological Hiſtory of *Egypt*, the celebrated Seat of ſo many Revolutions in Learning and Religion.

In former Times, a Race of Sages flouriſhed in this happy Climate, led by their free Choice, to excel in various kinds of Science, and unreſtrained in their Enquiries. Their Wiſdom and Integrity, directed by no compulſive Influence, was ſufficient to determine them to agree in

the plain Maxims of Virtue and Religion, in which they ſucceſsfully inſtructed the People: and Matters of more deep and curious Speculations were debated amongſt themſelves with ſuch ingenuous Candour, that their nobleſt Pleaſures were owing to the Variety of Opinions, with which their elegant and improving Converſations were agreeably chequered. Their Aſſemblies were held in Groves and Academies, adorned with Hieroglyphics, and enriched with precious Monuments of Antiquity; and all the various Stores, which contribute to the Advancement of Literature, were amply ſupplied by the Bounty of our *Egyptian* Kings. The Streams of Knowledge, iſſuing from this fruitful Source, and following their natural Current, were diffuſed, like the Waters of the *Nile*, enriching the nobler Plants with the choiceſt Fruits and Flowers, and conveying ſufficient Nouriſhment to every meaner Shrub. The tempting Seats of Knowledge were at length invaded by Luxury and Ambition: Ignorance next ſucceeded; and ſoon gave birth to a various Race of Errors, greedily contending for the learned Spoils, and challenging the Dominion of all the ſpacious

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Academies, once so flourishing, now buried in inglorious Ruins. Each of these Sons of Ignorance, as they prevailed by Turns, assumed the Prerogative of Truth, the beauteous Daughter of Knowledge; and, with barbarous Pride, challenged the Homage of his vanquished Brethren. The reigning Error, destitute of every Power which might engage a willing Submission, knew no Support, but Force; whilst the rebellious Subjects, if released from the Chain that held them in unwilling Concord, tending at once to separate from their Head, and to disunite from one another, each of them equally aspired to the same Empire over Truth and Conscience. Thus religious Falshood, sprung from Vice and Ignorance, maintains itself by enslaving Men's Minds, and preventing all such Enquiries, as threaten its Detection; nor can this mysterious Labyrinth of Deceit be unravelled, but by tracing back the same Steps, by which Mankind are first led into it. Thus Truth, when banished by indulging Ambition, Ignorance, and servile Restraint on Thought, may successfully be retrieved by encouraging Virtue, Knowledge and Liberty; at the Dawn of which, all the fantastic

fantaſtic Scenes of Falſhood vaniſh by Degrees, as the fleeting Shades are diſperſed by the purple Wings of the Morning."

THE heroic Hearers were touched with Admiration, at the ſublime yet ſimple Doctrines, delivered by *Thermoſiris*, and recited by *Telemachus* with manly Grace; but, new to theſe more enlarged Sentiments, ſo different from the narrow Views of Ambition and Power, and diverted by the Confuſion of Affairs from a calm Attention to Truth, they did not eaſily comprehend all the Force and Beauty of this harmonious Scheme. *Idomeneus*, who was at firſt much alarm'd with the Apprehenſion, That this Permiſſion to propagate religious Knowledge might introduce a Variety of monſtrous Errors, perceived by a little Reflection that the plain Notions of Religion might be no leſs ſafely truſted to the Freedom of Enquiry, than the wondrous Diſcoveries of Aſtronomy: which were far more ſucceſsfully carried on by the *Chaldean* Shepherds, undiſturbed in their native Liberty, than if the greateſt Lawgiver, aſſiſted by the wiſeſt Senate the moſt flouriſhing Empire could ever boaſt,

boaſt, had preſumed to direct in what Manner the Motions of the Stars ought to be explained, or to reſtrain the Obſervations of Aſtronomers in the unbounded Fields of *Ether*. *Philocles*, who feared the *State* might be embroiled by the Liberty of maintaining different Sentiments in Religion, was convinced by *Telemachus*, though with ſome Difficulty, that Injuſtice is the ſole Cauſe of Civil Diſcord; and that the Publick Tranquility is no more endangered by the Diverſity of religious Opinions, if mutual Oppreſſion be prevented, than the free Government of *Athens* was diſturbed by the different Sects of Philoſophers, when indulged in the utmoſt Liberty of debating Points of the greateſt Moment.

IDOMENEUS at length found all his Difficulties cleared by the plain Maxims of *Thermoſiris*, and the convincing Eloquence of *Telemachus*: Each anxious Thought vaniſhed like a Cloud diſperſed by a vernal Gale; and his Mind recovered its Serenity. In order to declare his Reſolution, he commanded a ſolemn Aſſembly to be called, and a Sacrifice to be performed to all the Gods. The *Augurs* pronounced every Omen to be proſperous

rous; and the great Deſign was approved by an Oracle, dictated by *Jupiter* himſelf, commanding "That the Worſhipers of the Gods ſhould be free."

FROM henceforth Oppreſſion ceaſed; and Strife and Diſcord, its inſeparable Concomitants, retired from the Temples. The various Confederacies in Error and Ignorance, formed by ſervile Fear and ſordid Intereſt, were diſſolved: Truth, pointed out by Knowledge, was the Delight of well-form'd Minds; and the undiſſembled Love of Mankind the Centre of an Univerſal Union. By the bright Influence of ſuch attractive Charms, the willing People joyned in laſting Concord, and conſpired in advancing the Common Happineſs. The Thymy Borders of *Hymettus* leſs allure the induſtrious Swarms, than the Lovers of Truth and Knowledge were engaged to honour with their Reſidence the well-governed Territories of *Idomeneus*. The Neighbouring Nations, fired with Emulation, ſhook off at length the Yoke of *Etrurian* Bondage; and Virtue and Wiſdom continued for many Ages to flouriſh in *Heſperia*.

FINIS.